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Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Christ Crucified.

The following remarks, are from that truly blessed work, entitled "True Christianity," by the Rev. John Arndt, than whom a more spiritual disciple of Christ never existed. The pious reader will, we are certain, be edified, and aided in his meditations, at this season especially, by a perusal of the extract.

"*Christ crucified* is set before our eyes as a book of life, that thence we may learn the sacred wisdom of God most eminently displayed therein. For in him the whole scripture, the law, and all the prophets, are completely fulfilled, viz. by his most perfect obedience, wherein he was faithful even unto death, and his suffering the most cruel torments for the sins of the world. And this perfect internal and external obedience and suffering, is that book of life writte within and without.

Wherefore, in the first place, the crucified Jesus presents us with a deplorable sight of our sins, both of their number and heinousness. By the lamentable complaint into which he burst forth, he manifested the inward anguish of his soul, which he suffered for the hidden and more secret sins of our heart. In his wounded and mangled body, dyed in crimson-gore, and bleeding on the cross, he makes us to behold, and read as in a book, the malignity of those sins we have committed by all our members, in having yielded them up to the government of lust and carnal desires.

Besides this, may the devout soul behold in Christ crucified, the justice of God in trying sinners. There was no other means to remove both our sin and the punishment attending it, than this high atonement made by the Lord himself. And from hence we may infer, that God is so far from letting any sin go unpunished, that he will rather deliver up his most beloved Son unto death, than connive at the transgression of sinners.

From hence the soul may go on to contemplate the infinite love and condescending mercy of his heavenly Father, most wonderfully displayed in our crucified Saviour. Rather than we should forever perish in our wretched state, and be bound over to eternal death and damnation, he would have his own Son to make satisfaction for us; which we ourselves, yea, and all the other creatures besides, had never been able to perform.

The contemplation of Christ crucified will, in the next place, lead us to a sight of the most gracious will, providence, and fatherly care of God, designed for the recovery of lost mankind. No opposition was so great, no difficulty so stubborn and obstinate, which he did not conquer by his beloved Son, the restorer of our salvation. That we might inherit everlasting joys, he left nothing untried for that purpose, not sparing even his own Son.

Moreover in this same book of life, viz. the crucified Jesus appears most plainly the infinite wisdom of God in finding out a means of salvation, such as could never have entered into the thoughts of any creature whatever. It was not only consistent with, but even highly conducive to illustrate both the justice and mercy of God: the business of salvation being so wisely ordered, that by manifesting the infinite mercy of God, his justice was not infringed at all. As on the other hand, Christ by his death has so atoned for sin, that in satisfying the rigour of divine justice, his infinite mercy is rendered more bright and conspicuous. And as by eating of the forbidden tree, the first Adam brought us under the curse, so God in his marvellous wisdom has, by the tree of the cross, taken away the curse, and revived his blessing. Yea, by the unsearchable council of the divine wisdom, it is brought about, that through the death of Christ, all things detained under the power of death, are restored to life again, death itself being destroyed at last. By his pains and torments is purchased for us eternal pleasure in heaven: by his griefs and sorrows, joys celestial without end. And by this most tremendous and wonderful work of God, though foolish and even ridiculous in the eye of the world, has he been pleased to confound the wisdom of the world, and by the foolishness of God, has he manifested a wisdom altogether unfathomable to the eye of men.

In Christ crucified appears farther the brightest and fairest pattern of patience and meekness that ever was seen. So far was he from revenging the injuries done him, that he made intercession to his Father for his revilers, yea, even laid down his life for the sins of those who were the authors of taking it away: Not here to insist upon his most astonishing humility, wherein he was so eminent, that he readily underwent the most ignominious death of the cross. Thus

is the death and passion of Christ become to a faithful soul a redemption from hell, an inlet into paradise, a complete reconciliation with God, a victory over the devil, that great enemy of souls, a full satisfaction for sins, and in one word, an entire reparation of that original righteousness which was lost and ruined in the fall.

By all which it sufficiently appears to a christian soul, that Christ crucified is a book of life indeed, teaching nothing but eternal and infallible truths of God. Let us then silently sit down at the feet of our crucified Lord, who, as the great Teacher of souls, and book of life itself, will not neglect to instil into an humble heart, the lesson of a living faith, and of a holy life attending it; if else we desire to be not dead, but living members of his spiritual body, and by being planted in his life and death, bring forth also fruits of righteousness.

The sacred Scriptures.

It is a most lamentable fact, that the sacred scriptures are either wholly neglected, or read from impure and unholy motives, by a large majority who profess themselves to be christians. This state of things arises from the depravity of human nature, which is averse to what is conducive to the welfare of man. But, impotent and corrupt as the natural man is, yet his intellectual capacities were not destroyed, and hence he can judge of a proposition and make a correct inference, according to the plain import of words.

The sacred scriptures of the Old and New Testament, are the word of God, by which he reveals to man, the Being and nature of God, the duties imposed on man, and the result of a compliance or non-compliance with them. They are as to their origin, divine, perfect, clear, and as to their operation powerful.

That the sacred scriptures are of divine origin, and a divine revelation, is one of the best attested facts. If there be a God, and his existence no rational creature doubts, then he must either never have revealed himself, or imparted to man certain data, by which God can be comprehended. If the sacred scriptures are examined, we are constrained to acknowledge them to be the revelation of God. The holy doctrines inculcated—the fulfilment of many prophecies—the coincidence of so many books written at different periods of time—the inability of many of the writers—the preservation and dissemination of its contents, without the agency of man, is sufficient testimony. The same cannot be said of any other book.

The sacred scriptures are perfect, in every point of view. The books with which God favoured man, from the beginning, as containing articles of faith and rules of practice, are all contained in the Bible. Before Christ, none could have been lost, otherwise he would have not only noticed it, but certainly censured the Jews, for their carelessness, but we can find nothing of this, in any of Christ's animadversions: and since the humanity of Christ, no book could have been lost, according to his declaration, Matt. v. 18. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Hence, I conceive, every rational creature, every unbiassed mind, will refuse to admit, as of divine authority, any book, not contained in the sacred scriptures.

It is sometimes said, that the Bible is too mysterious and incomprehensible! I have said that it is clear, and I go farther, and declare, that whatever is indispensably necessary to salvation, can be seen and comprehended by the meanest capacity. Of what benefit are means, if they are beyond our reach? And, if the sacred scriptures are means, of what benefit would they be, could we not deduce from them, whatever is essential for faith, and a life suitable to our high vocation. I grant that there are passages, which are "hard to be understood," but then they are in no instance among those, upon a knowledge of which our salvation depends. Generally speaking, however, men do not investigate the sacred scriptures with a suitable sincerity and purity of motives, and hence the plainest language is often perverted, misrepresented, and mutilated. We need not to be astonished at this. The heart of man is exceedingly wicked, and as long as it is unrenewed, malice wields the sceptre. Hence the Pharisees, converted the sayings and works of Christ, into mysteries and absurdities, and in every age an opposition to the truth still exists.

Much has been said against creeds, and I doubt not, on the part of some, the motives have been pure. It is admitted that partition walls between some different denominations of Christians, are too high. But let not the abuse of a blessing, prohibit the lawful use thereof. I should be unwilling to subscribe any catalogue of tenets, obligating myself to receive them, without the exercise of my own judgment. Yet I cannot but feel grateful, that creeds have been introduced, which are presented to us, as directories or expositions. No man should be compelled to adopt any, until he has examined them, and compared them with the sacred scriptures. But how is a youth to ascertain what ought to be believed, or when a sinner,

who has been an unbeliever, is awakened, is it not desirable, that he should early know, the essential articles of faith? They are all clear in the Bible, but not all in form, nor in an express definition. Thus for example, the Trinity is an article of faith, yet we do not find it in such words. But, in searching the scriptures, we find the Father, the Son, the Holy Ghost, and such characteristics of each described, that according to true logic, we form the conclusion, that they are equal and in unity. The same is applicable to other articles of faith. Nor is this method of ascertaining particular articles of faith, without a precedent. On the contrary, the great Head of the Church, has given us the example, and it, we are commanded to imitate. Thus in his controversy with the Sadducees, who denied the resurrection, he deduced the article of the resurrection from Exodus, iii. 6. vide Matthew, xxii. 31, 32.

Into our creeds, words have been introduced, which are not Biblical, as for example, Person, Attribute, Means of Salvation, Sacrament, but they are intended to convey a certain Biblical fact. The Church was as it ought to be, intent upon preserving analogiam fidei (analogy of faith,) and to defend itself against the assaults of error. It was never intended, to innovate, to increase the articles of faith taught in the Bible, with such, as might be invented by man. Great objections are made to the word Person in the article of God, but how could we express ourselves differently, to convey the spirit of the Bible. It is said that there is too much of human, attached to the word! but, is it required of any one to do so? Authority for such an expression we however possess. In Romans, i. 20 the Apostle speaking of God uses the word *Theiotes* (Divinity) and Hebrews, i. 3. speaking of God the Father, we find *upostasis* which imports personality.

In searching the scriptures, for articles of faith, and with a desire to escape error, it is indispensably necessary, to attend to the connection of what precedes and is subsequent to the passage under consideration—to its analogy to other portions—to the circumstances attending, and to the object, the speaker or writer has in view. Thus for example Matthew, xix. 17. Christ says "Why callest thou me good? there is none good, but one, that is God. Now viewing this in its proper connection, we find, that our Saviour was in conversation with a man, who viewed Christ as being a mere man, and that the import is: either acknowledge me to be God, or ascribe not such a quality to me Our Lord could not have intended, to deny his divinity, for John, x. 30. he declares himself to be one with the Father. Much of the Pentateuch and the Prophets, has reference to the Jewish church, and among the epistles of the Apos-

tles, we find much matter, which was particularly applicable to the church at that time. But, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

The sacred scriptures, are powerful in their operations upon man, and are not similar to other writings, which are merely synthetic. Nay they touch and affect the heart of man, and thus evince their union with the Holy Ghost. The doctrinal part convinces man, and induces him to assent—the admonitory, induces to obey, whilst denunciations alarm, and consolations, strengthen and refresh the soul.

The sacred scriptures only, declare the Being and nature of God—the nature of man, the duties incumbent upon him, and the manner of performing them, that he may be enabled to see God face to face. They are therefore means of grace, and if they are neglected, then our destruction is inevitable.

Christian Institutions.

The sound experience of enlightened civil communities has long since proved, that one sure basis of their perpetuation, as well as much of the general felicity of each and every part of the whole, rests mainly with the extent in which the principles of common education are diffused amongst them. In this course of policy, the wreck of other nations has been their directory; nations, whose constitutions were once the glory of their age, and yet whose records testify, that when they paused in the natural career of duty, and ceased to imbue the minds of their people with necessary instruction; their public institutions dwindled into insignificance, and their national character soon became merged in a flood of semi-barbarism. Hence we may readily suppose, that, vastly different would be the practice of wise and benevolent politicians, in this enlightened age. We might rationally expect to find them, as they are, universally employed in devising such schemes of instruction, as by their capability of very minute application, shall reach especially, the cases of the more dependant classes of society:—not injudiciously acting upon the principle, that a certain adequate development of the understandings of these men, is in a high degree commensurate with the continued existence of their civil liberty.

And truly success would appear to have spread her silken banners over the scenes of their exertions. The philanthropic mind casts its eye over the effects, which, the unconcerned spectator ascribes to the

skill of statesmen; and it rejoices over the unequivocal marks of public improvement, which their systems would seem to have introduced. But we whilst we exalt to their highest summit, the blessings which mere education provides and secures to a free people, at the same time feel constrained to exclaim against the spirit of self-complacency, which would ascribe such mighty effects to this *one* cause, independently of the silent and indirect, though much surer, co-operation of other causes. Nay, sometimes we are even led to wonder that they, whose deliberations are professedly guided by the maxims of experience, should never, in this particular, have been taught by the same experience that the best systems of education they have ever devised, have in reality ministered poorly towards the accomplishment of their designed end; when they have not gone forth united by a kindred bond of union, to the fundamental truths of Christianity. Here, with the light that every where glares upon the subject, it required not any abstract speculation, nor a very perfect acquaintance with the tenor of the gospel of Christ, in order to discover that the blessings of that man's condition would be little increased, who had accumulated a weight, a moral responsibility, without a proportionate weight of means, and of motive for the just discharge of the debt. And if the advance was made, one step farther, it would be just as easy to perceive that the *people* could not be much felicitated, whose minds were comparatively enlightened, but whose views had never been trained to fall in with that correctness of public opinion, upon the leading points of christian morality; which exerts so mighty an influence in preserving alive, the social compact:—which powerfully restrains the growth of foul debaucheries, and saves the community from witnessing the horrors of frequent murder and assassination. The remark is not an ideal one.—It rests upon a surer basis than that of bare possibility; it is supported by the incontestable evidence of fact. Turn to the history of revolutionary France, and survey the frightful scenes exhibited at that eventful era of the world, when deism stalked forth, rearing her iron front in vindictive triumph; when first she dared impiously to erect temples to the living God:—and when, by a careful dissemination of the false principle, that man in and of himself is amply sufficient for the direction of his own actions,—a whole nation resounded with one wild yell of agony. If these things be examined, the conclusion may be safely drawn, that such scenes may again be exhibited, where the purifying agency of christian morality has lost its efficiency with civilized men. And that such prospects present themselves, wheresoever the restraining and awakening influences of

the benevolent institutions resulting from our holy religion, are unknown or unacknowledged.

These, and these alone, are they whose unperceived operation gives efficacy to every civil organization. These are they which produce correctness in public opinion. These are they which have softened the horrors of war and of national animosities: which preserve our sacred edifices from the hand of profanation, and, in a measure, afford security to the defenceless slumbers of midnight. And whilst men rather place their confidence upon foundations far more insecure;—whilst they enlarge their resources, and erect as their safeguard at home, huge unwieldy fabrics, frowning over the land in piles of awful granite; the institutions of Christianity are at the same time, giving practical evidence that, if due scope be assigned for the consistent development of their object, there is that within them which bids fair ere long to depopulate jails, and to render almost useless the existence of prison-houses.

Such expectations do they excite in prospective; such mighty achievements do they promise, not through the intervention of princes, or the deliberations of popular assemblies; for Christianity and all her appendages rather sickens beneath the arm of power and loses her active tendency. Rather may we expect them from the influence of private character, as formed by the noiseless march of private exertion. Rather may we hope to behold such results when our Bible societies are more fostered; and especially when our Sabbath school system, so complex in its character, is more universally adopted.

It is indeed a glorious system, which like the volume of inspiration is far above the reach of eulogy: while its trophies have been such that the light of eternity can alone unfold their greatness and their extent. To the most superficial observer it must, at least, appear as a simple expedient which combines instruction in certain secular topics, with a timely preparation for a discharge of the relative duties which may hereafter devolve upon man with his fellow man: but the Christian views it in its widely diffusive character, dispersing its hallowed fragrance, like the ointment which fell upon the Saviour's feet, over the whole surrounding atmosphere. Or if he turn from a consideration of the spiritual benefits it scatters abroad, to those which might more properly be termed political; he discovers that by the amalgamation of rich and poor in one common plan of instruction, the distinctions of rank are not merely levelled, but also the prejudices of the one party being removed, the interests of both are united. And last, though not least, it is discovered that hence is issued and sent forth, an acquaintance with the great secret, which secures strict obe-

dience to laws, and permanency to civil institutions: that here is learned the only sure rule upon which such obedience is founded—the principle, upon an observance of which depend the lives, the fortunes, and the happiness of the citizens. P.

We present to our readers another number, from our learned and pious correspondent, who is investigating the real sentiments of Luther, upon the decrees. Whatever difference of opinion may have existed among Theologians and Historians, upon the subject at issue, we think, that after an attentive perusal of these numbers, such difference of opinion must cease to exist. And, instead of disputing concerning words, let all inculcate the actual doctrine of the Bible, which we think Luther laboured to teach and defend, viz. That all men are by nature corrupt—that God has power and will to purify all—that Jesus Christ is the propitiation of the sins of the whole world—that he would have all men to be saved—that God knows who *will* comply with the requisitions of the Gospel, and that he has decreed that such as do, shall be saved. As soon as we shall have published in the Intelligencer, all the numbers in our possession, it is our intention to publish them entire in a neat volume, which can be had at fifty cents, if our friends generally, will, without delay, send us their names. This we wish to be understood distinctly, as we propose to issue no more copies, than are subscribed for.—[Editor.

Was Luther an Absolute Predestinarian?

No. VII.

Previous to stating the point intended to be established in this number, I must be permitted again to remark that the question by no means is, Whether Luther believed in predestination. He did believe that they who finally arrive at salvation are predestined to salvation. this it is not pretended to deny. And so does every Lutheran, and so every correct Arminian does, believe in predestination. Calvinists are called Predestinarians, not because they alone believe that "God knoweth them that are his," and that mansions in heaven are prepared for these. The title is given to Calvin and his followers, because their opinions concerning predestination are deemed to be too high-toned or immoderate, or because they are thought to make too much of the matter of predestination. Properly speaking, almost all denominations of Christians are predestinarians; only they are not such excessive predestinarians as the Calvinists, not absolute predestinarians, not prede-

tinarians inclined to shrug their shoulders at, or to look with pity and commisseration upon those who do not believe in their special tenets of predestination, or are so weak, as not to be willing to subscribe the five points of the Synod of Dort, or the seventh chapter of the Westminster confession. Common usage however, in the English language, seems of late years to be giving the title of Predestinarians to Calvinists only. So let it be; it is perhaps correct enough; for all other religious denominations would say little or almost nothing about predestination, if like Luther they were not compelled to do so for purposes of warning or consolation, to counteract the injurious effects of extravagant opinions which human wisdom would fasten to the temple of grace, to diminish or do away its enlivening beauties.

The matter in dispute between absolute predestinarians and other Christians may be correctly stated thus: Did God predestinate *with* or *without a reason found in man?*—The absolute predestinarians teach, that God's predestinating will is above and before every thing found in the creature, and predestination itself an act of purely sovereign authority; that for his reason and motive in this act we must look altogether to God himself; and that the reason, and motive, and end, why God predestined the one to eternal salvation, and leaves the other without all help, to perdition and misery, is, solely and altogether, the manifestation of his own glory. Lutherans, on the other hand, say, that God predestined because he foresaw. God, from eternity, foresaw or foreknew who would or would not accept the offer of grace, who would or would not believe and persevere in faith, or who would or would not resist the influence and work of God's Spirit, and refuse to believe; and now according to this, his unerring foreknowledge, he shaped the act of predestination! His choice and rejection ensued, not by arbitrary will of sovereign absolute authority, but by foreknowledge and discrimination. The positive part of what I have thus put down, as Lutheran opinion, is all that Lutherans generally have to say on the subject. They are, for the most part, with Luther, unwilling to enter into a particular discussion of the question in their books of biblical divinity. Hence, in many of their systematic works of the kind, there is not a word said about predestination; because they would insert nothing in their systems but what is actually revealed. I would only yet add that the Lutheran mode of doctrine in this subject, (whether correctly or not? it matters not) is generally called, *conditional predestination*.

Now then the question is, to which of the two plans of doctrine did Luther incline? to absolute or to conditional predestination? to that which states predestination to be *independent* of foreknowledge, or that

which would have it to be *according* to foreknowledge? to the high toned or to the moderate sentiments of predestination?

And now let me state the point which I have next proposed to establish. I have promised to show

In the fourth place, that the *name* by which Luther designates this doctrine, proves the moderation of his sentiments on the subject.

I am not one of those who would always give importance to the common use of names; for it is too well known that language is exceedingly arbitrary. Luther, however, is also well known to have been exceedingly precise in the application of terms to denote his meaning. The German language in fact owes much of its noted precision, in which one of its principal excellencies consists, to the classic correctness of Luther's writings: And Luther most cautiously and almost invariably makes use of a term to designate this matter which for good reasons may be called characteristic. I must, however, again be permitted to observe that it is not *altogether* the etymology of the word, nor its common usage in Luther's times, that I would insist on.—With the common usage of the day I am not sufficiently acquainted for such a purpose, nor am I, by any means, a friend of pure etymologizing in the interpretation of words. Luther himself, in laying down rules for the interpreting of the Holy Scriptures, more than once declared his dislike of the latter practice; he would have the words explained for the most part by usage, not etymology. But in the present case we have the usage of Luther himself in favour of the etymological interpretation of the term. I may therefore proceed without hesitation or dubiousness, to lay down the substance of this argument, which but for these attending circumstances I should perhaps consider as of inferior importance.

The German language has a number of words and expressions that may be applied, and have from time to time been used to designate the divine act of predestination: *Bestimmung, Vorherbestimmung, Verordnung, Vorherverordnung, Gnadenwahl, ewige Gnadenwahl, Erwahlung, Rathschluss, Gottes ewiger Rathschluss, Gottes ewiger Vorsatz.* Now it is worthy of remark that, although Luther has very often touched upon this matter, and his style is exceedingly copious, employing the language in every needful variety of form and mode of expression, yet some of those terms and expressions are no where found in all his works, and the rest are employed chiefly, and almost only, then when he intends to cast some obloquy upon those who were in the habit of using them in speaking about predestination, and this in fact only during the concluding period of his life and labours, when the doctrines of absolute predestination had been promulgated

by others. Whenever Luther speaks of predestination as matter of his own personal opinion, he almost invariably designates it by the title of VERSEHUNG.

Versehung signifies predestination; but it is predestination by or according to discrimination or foreknowledge; it is this particularly in the hands of Luther. Hear the evidence.

The German language is not of so arbitrary a character as the English. The terms of the German language, like those of every other, have a variety of significations; but in it, as in the Greek language, nay more so indeed, every term has one fundamental, proper, signification, which may be discovered for the most part by tracing its root. All the other meanings, by one or other figure of rhetoric or grammar, stand in some relation to, or are founded upon, that original, proper or fundamental sense of the term. Now *Versehung* is a component term, of which the principal part, *sehung*, denotes seeing, viewing, observing, and the prefix, *ver*, a setting apart, separating, distinguishing, discriminating; so that by analisis or etymology, *Versehung* signifies originally, a *setting apart in consequence of seeing, viewing or observing*. That common usage might, in the end, abandon this *proper* meaning of the term, it would be absurd to deny; that it has, in part forsaken it, is true. But it is equally true that Luther had not yet abandoned this proper original meaning of the term, when he, who was so exceedingly precise in the application of words, and may be looked upon as a creator of good language in Germany, when he, with so much steady caution and perseverance continued almost exclusively in the use of this characteristic term to express his own private sentiments on the subject of predestination. And it was no doubt intended by Luther to be characteristic of his sentiments, and to express, that he looked upon predestination as an act of God, in which he discriminates or sets apart according to, or in consequence of his unerring foreknowledge.

What I have said I could say with confidence; for Luther's own personal usage in the application of the term, to a case where there cannot exist a shadow of doubt or mistake, will corroborate and confirm the correctness of the assertion.

Turn to his translation of Romans, viii. 29. he has given it: *Welche er zuvor* VERSEHEN *hat, die hat er auch* VERORDNET. The literal translation of the Greek original is, those whom he *foreknew*, he also did *predestinate*. The full sense of the words is, those whom he distinguished from others by noticing or observing them, he also foreordained or predestinated. This full sense is given in Luther's copious language. Hence we see then, that the *final* act of the divine mind in *predestinating* to the glorious honour of being like to the son of

God is called by Luther *verordnen;* and the act of distinguishing or aforehand setting apart by viewing or discriminating, he calls *versehen.* Now why did not Luther, when giving his personal sentiments on the subject of predestination, designate it by the term *Verordnung?* Why did he call it, *Versehung?* His reason was manifestly this: Verordnung expressed the *final act* of predestination, *the idea of foreknowledge not being immediately contained in the meaning of the term;* and *he would express this foreknowledge in direct connexion with the idea of predestination;* so he calls it at once *Versehung,* discrimination by observance, or predestinating by an observing discrimination, deeming the word to contain within itself the whole of what is needful to be known on the subject. The passage in Romans then shows that Luther did actually use the word Versehung, according to its original, etymological sense; and his persevering caution in the use of this term, instead of the term, Verordnung, proves, that he would be careful to show, that his idea of predestination was that of *setting apart according to foreknowledge.*

But finally, I would still have the reader to observe, that I do by no means consider the argument in this number as one of primary importance. It may only be viewed in connexion with those that have preceded and are yet to follow. If Luther had not taught that man may *resist* the influences of divine grace; and that he may totally and finally fall from that grace which he had once received and enjoyed; if he had not taken from absolute predestinarians what they deem to be their strong holds in the scriptures, by his mode of explaining those passages; and if he had not, in a number of instances, declared that Christ suffered and died for the sins of every human being in existence, I should not have considered this, and the preceding point, as any way conclusive in the argument. But in connexion with the rest, they are of some importance to make out his distinct opinion.

How an Infidel can Die.

It is said of Talma, the eminent French tragedian, who lately died in Paris, that a few moments before his death, he murmered in a faint voice, "Voltaire! Voltaire! Voltaire!" Upon this fact the editor of the New York Times judiciously remarks as follows:—

"Thus died Talma, who for forty years, had, in his dramatic character, held thousands in admiration at his unrivalled powers; who must, in thousands of instances, have portrayed the inevitable consequences of vice and irreligion, but whose soul, at the moment of laying aside its clayey mantle, was left to call upon Voltaire instead of his Redeemer. Such are the consequences of infidelity."

Augustus Herman Francke.

In looking over several papers, which came to hand, we were much gratified with a memoir of Professor Francke, published in the "Philadelphian" The writer remarks very justly, that men are more affected by example than by precept, and then adds "that in consideration of this principle, he proposes to the readers of the Philadelphian, Francke, as an example of Christian benevolence and faith." We have long since felt a wish, to see a faithful biography of Francke, and a correct history of the Orphan House at Halle, in the English language. We accordingly commenced a translation, but hitherto its publication, has been deemed hazardous. If we can succeed through the Intelligencer, to create among our people zeal and spirit for encouraging publications which are calculated to inform them of what is interesting and important, in the history of the Evangelical Lutheran church, they may soon be gratified with a biography of the man, through whose instrumentality, the Lutherans in this and other countries, were furnished with pious and learned Ministers. After a perusal of the original, in our possession, we resolved to add a few facts, (which we think important) to those stated in the Philadelphian.—EDITOR.

Augustus Herman Francke, was one of that rare number, who unite great piety with great learning. He was born at Lubeck, on the 22d of March, A. D. 1663. He was distinguished as the friend of evangelical piety, and the warm and active patron of every scheme of christian benevolence in his day. He was instrumental in effecting a most extensive revival of pure religion in a large part of Germany and in training up for the church many of her most faithful ministers in that country. His education began with his earliest years; when sixteen years old, he entered the academy at Erfurt, where he made rapid progress, in the study of the languages, but after some time, continued his studies at Kiel, until he was so far advanced, as to need more learned teachers, whom he found at Hamburg. Here he commenced the study of the Hebrew language, under the direction of the learned Ezra Edzardi. He soon found, that his exertions to acquire a knowledge of the language succeeded, and upon being told by his Professor, "lege Biblia, relege Biblia, repete Biblia, and you will become master of the language," he was determined to make the trial, and actually read the whole Bible, seven times in one year, whilst other studies were not neglected. By this time he spoke fluently, the English, French and Italian languages, and was master of the German, as his numerous works prove. Indeed his proficiency in every branch of science was

rapid, and when he was yet a young man, entitled him to hold a place with the most learned men of his age. When Francke was in his 10th year, he already experienced a love for religion, and was often engaged in prayer, that God might enable him to dedicate his whole life to the honor and glory of Jehovah. It appears however, that his progress in piety was retarded by the different studies with which he was incessantly engaged, until he enjoyed the society, and heard the lectures of the pious and learned Spener. Through the instrumentality of this man of God, Francke became a firm and zealous disciple of Jesus, and resolved, to inculcate and teach the principles of practical Christianity, rather than of scholastic divinity, then in vogue.

On the 22d of December, 1691, he was appointed Professor of the Greek and Oriental languages in the University of Halle, and Pastor of the Evangelical Lutheran church at *Glaucha*, a considerable town adjoining Halle. Here he founded the celebrated Orphan House. Its institution furnishes a most striking illustration of the power of faith, and beautifully illustrates that passage in the Scripture; "God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work." Though the resources of the Professor were exceedingly small, yet as he gave himself up with faith, to the work of doing good, God marvellously caused the means of his benevolence to abound more and more, so that his charity gathered increased power, the more abundantly it was expended.

In that country there was at that time, no regular provision made for the poor; they had to depend on the alms of private persons for any relief their condition might need. It was a custom in the city of Halle, for such as were disposed to assist them, to appoint some particular day in the week, when they would dispense their charity to those who might assemble at their doors. Professor Francke had his day of this kind; every Thursday a crowd of beggars gathered before his house to receive something from his hand. He had a heart to compassionate their distresses; but especially their ignorance and want of religion affected him and prompted him to meditate much by what plan he might ameliorate their condition more effectually than by occasional alms. He resolved to attempt something, and accordingly, one day, invited the whole company into his house. The elder persons, he placed on one side of the room, and the children on the other, and then set himself to instruct the latter in the elementary principles of religion, so that their parents might hear and be instructed at the same time. The exercise was concluded with a short and appropriate prayer, and after receiving the usual distribution of alms, the little con-

gregation was dismissed, with an intimation that in future he would treat them every Thursday in the same way.

This plan he pursued, but soon found that a more thorough instruction must be enjoyed by the children, before he could effect any general good. It was necessary that they should be taught to read. He resolved therefore to pay for their schooling; but as he already had several poor persons to support, his little fund soon fell short. To remedy this difficulty he procured an alms-box, and sent it every week, round among the students. By this means he collected a small sum, but so small that it seemed not worth the trouble to continue this method. He then fixed a box in his own parlour, with these inscriptions; "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" and "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." The assistance received through this channel was for some time small, but enabled him still to retain some poor children at school.

He found, however, that they made little improvement. They were negligent—often staying away, and where not faithfully attended to when present. The next thought, was to have a school of his own, where they might be taught under his own eye. While he was meditating on this design, his box was suddenly enriched with an offering considerably larger than common; it amounted to about four dollars. When he found this, he said in the confidence of faith, "This is now a considerable fund, worthy to be laid out in some important undertaking; I will even take this, for the foundation of *a charity school!*" The same day he laid out half of it, in the purchase of books for the children to read. A room before his study door was fitted up for the school, and a poor student of the University hired for a small compensation to teach two hours every day. The first day, twenty-seven children attended and he gave each of them a book; but only four of them showed their faces there again, the rest with their new books returned no more. This was discouraging enough; but the faith of this good man did not fail. He got more books and gathered new scholars, taking the precaution to retain the books in the school room, that they might not again be lost.

His little stock of money could not last long; but just as it was exhausted, the contribution of some friends who were pleased with his design, came seasonably to recruit the wasted fund, and encouraged him to persevere without doubting. Some of the inhabitants of the town, too, desired to send their children to his school, on account of the careful instruction there enjoyed, paying the teacher the regular

rate for tuition; so that he agreed to teach five hours instead of two. Soon after, as the undertaking came to be more known abroad, several persons sent in money and clothing for the children. Thus a new motive was presented, to bring them diligently to attend the school. Not long after, contributions of money considerably larger, were sent him, to be used by him for the general benefit of the poor, and for the aid of his school. The number of scholars, too, so increased, that he found it necessary to hire another room and employ another teacher.

But the main object of the Professor was the moral improvement of these children of the poor. Here he found his system still seriously defective. The children by daily communication with their ungodly parents at home, lost whatever good impressions they might receive in the school. He resolved, therefore, to take another step. He selected some of the children, and undertook to maintain them at his own expense. Gradually his views on this subject enlarged still more, and he conceived the idea of establishing a hospital for orphans, without any resources for the work, but faith in God. He mentioned his design to some friends. One of them immediately appropriated a sum, the interest of which was intended to support one orphan continually. Four children were presented to Dr. Francke, for him to select one. "In the name of God, (says he) I ventured to take them all." In a short time he received five more. God did not disappoint his expectations; large contributions came in from various quarters, increasing in value, as his labors of love became more and more extended.

He proceeded to buy, fit up and furnish a house for the reception of the orphans now under his care. When this house was ready, the number was increased to twelve. Here they were supplied with all that was needful to make them comfortable; cloathed, fed and instructed. Thus was the institution established. Its growth advanced with wonderful rapidity; its resources multiplied; its benefits were more and more widely extended; its fame spread through Germany, through Europe, and through the Christian world! It was in the early part of the year 1694, when he first began to bring the beggars into his house; toward the close of 1695, his little Orphan House was founded; in the year 1700 its reputation had so spread, that the King of Prussia sent a deputation of four persons, to examine its organization and bring him a full account of it. In 1702, he was enabled to erect a building, that cost five thousand pounds, and to introduce within its walls more than two hundred poor. In the year 1727, the number of children taught in the several schools of the Orphan House was increased to 2196; and more than 130 students of the University were employed a portion of their time in giving them instruction. In that year the great

and good man, to whom the institution owed its origin, was removed by death, to his rest and reward in heaven.

Besides the charity bestowed on orphans and poor children, a provision was made in the institution, at its first commencement, for the benefit of the poor students of the University. The Professor resolved in the name of God, to board a number of them, and accordingly a table was spread for them in his hospital! "I cast myself, (says he) upon the providence of the Lord, hoping that his bounty would from time to time, supply us with such relief as would be sufficient for them." In this way, he not only did them an act of charity, in providing for comfortable support, but at the same time brought them more immediately under his own salutary influence; and thus were many of them moulded for virtue and usefulness in an eminent degree. Before his death, about an hundred students were thus constantly maintained.

Of the growth of this noble institution since that time, we need not here speak. The history of its origin should lead us to admire the power of faith, and excite us to cultivate with diligence a similar spirit of confidence in God, and readiness to engage in every good work. The believing charity of one pious man, daring to act and advance even where human prudence could see no resource for the work, founded and reared such an Institution, the ornament of Halle, the glory of Germany, the admiration of the world.

Bible Society of Harrisburg.

The Managers of the Harrisburg (Pa.) Bible Society, lately made their annual report. It is so replete with important facts, and contains such an interesting notice, of our beloved Brother in the Lord, the late Dr. Lochman, Pastor of the Evangelical Lutheran church, that we feel it our duty, to publish the following extracts. Our readers will we are confident, duly appreciate them.—[EDITOR.

"Such is the operation of existing laws in many of the slave-holding states, on the subject of emancipation, that unless some powerful exertions are made for the colonization of the free celoured population of the United States, we must expect to be oppressed with all the evils incident to such a population, which will be constantly increasing until it arrives to a crisis, and the awful catastrophe takes place. Though it may be considered as foreign from the object of this report, we cannot but recommend this subject to the serious consideration of every reflecting man, and call the attention of the public to the claims of the Ame-

rican Colonization Society, which is the only measure at present that promises, in any degree, to remove the evil."

"The Christian realizes that the moral world, without the Bible, resembles ancient chaos, when without form and void, darkness brooded over the face of the deep;—that whatever beauty of landscape now presents itself to the eye, with its green fields and luxuriant vallies, its meandering rivers and majestic oceans, with all their light and shade, is owing exclusively to its influence;—that its sacred pages unfold the last, the only hope of apostate man, and disperses the blackness of despair, which, without its light, would rest upon his immortal destinies;—that the gift, the unspeakable gift it reveals, and tenders to a world of sinners, will render those who accept of it, rich, unspeakably rich, in the highest consolations heaven can bestow; elevate them, in the purity and dignity of their natures, to more than primitive pre-eminence; associate them in fellowship with God himself, and render them eternally happy in the enjoyment of his love.

"And what obligation to active and unwearied exertion, does not Christian benevolence impose, in the circulation of a Book whose possession is fraught with such blessings? And never will those obligations cease until, through the instrumental agency of Christian exertion, the earth is filled with the knowledge and the glory of the Lord. 'The world is my parish,' exclaimed the devoted Wesley, alluding to the obligations he felt were imposed upon him by Christian benevolence, as well as the commission of his master, in regard to the extent of his ministerial labours. The world, Christian brethren, should be regarded as the field of operation in spreading the word of life and salvation. And not until this field is every where cultivated, until the wilderness and the solitary place is glad, and the desert rejoices and blossoms with the rose of Sharon and the lily of the valley, and the whole earth presents one aspect of moral beauty and loveliness, on which the eye of God shall repose with delight, must we cease our efforts."

"These institutions were acquired, under God, by the valor, the patriotism, the virtue and the piety of our fathers. They are based on the will of the people, and public enlightened virtue is their only permanent security. We need not fear the destruction of our liberties, and our social happiness, by a foreign foe, as long as we remain virtuous and united. But let the public virtue decline; let the moral taste of the people become vitiated; let the violations of the law, which guard the public morals, and vices, which corrupt and degrade the mind, become sanctioned by the habits of the community, so that they may be indulged in all by all grades without shame or reprobation, and ere long we shall bid farewell, an everlasting farewell, to our civil liberties and happiness.

"We know some speak of this as the dream of enthusiasm; but let the public morals become depraved, as we have stated, and we shall find this dream to be an awful reality."

"Among the other important means of promoting public morality, none have been found more efficient than the extensive circulation and reading of the sacred Scriptures. This is a book of tried efficacy in promoting the moral reformation of the community. Its truths make the most powerful appeal to the moral principles of our nature, and embody the most weighty motives to induce man to live a virtuous and a holy life. Its truths and its sanctity have awed into reverence the most profane; softened the most obdurate, and reclaimed the most vicious. Its victories over all that is polluting and depraving in our nature, to all that is elevating and holy and blissful, are numerous, and stand as proud monuments in proof of its redeeming influence. It can be no longer questioned, that the circulation of the Bible is closely identified with the cause of liberty, with the social happiness of man, as well as with his eternal well-being."

"Brethren the time is short; what we have to do, let us do with all our might. At our last anniversary, it was our melancholy duty to notice the death of one of our oldest members, Andrew Mitchel, Esq. It now becomes our duty to notice the death of our president, who presided at our last anniversary, the Rev. Dr. *George Lochman.*

"Ever since his residence in this place, and nearly from the origin of this society, he has been one of its most active and efficient members; associated with its management, and either its secretary or president. He loved the Bible, because he believed it was a revelation from God, and because it revealed to him an Almighty, infinitely glorious; and an all-sufficient Saviour, whose atoning sacrifice is alone able to redeem from the guilt of sin, and raise the sinner to the favor and enjoyment of heaven. On the glories of that Saviour, as God manifested in the flesh; on the sufficiency of his atonement, and ability and willingness to save to the uttermost, he loved to dwell in the public ministrations of the word. This he regarded as emphatically *the gospel*, the good news to a sinful world. He knew that these truths, though to the Jew they were a stumbling block, and to the Greek foolishness, to those that believe, were the power of God, and the wisdom of God unto salvation.

"He felt it to be both his duty and his happiness, to co-operate with his fellow christians to circulate the book which contained this record of God; this testimony respecting his son Jesus Christ.

"During that protracted and distressing illness, which eventuated in his death, the truths which he had preached to others, were his only support and consolation. 'What,' said he, during that illness, to one

associated with him as a manager of this society, as well as in the ministry of reconciliation, 'what should I now do, had I not an Almighty Saviour on whom to rely. Never did this truth appear more important and more precious to me than now.' And then exhorted his younger brother in the ministry to preach the divinity and atonement of his Saviour; and hold him up as the only hope of poor sinners. May we not hope, that with dying Stephen, he commended his departing spirit into the hands of his Saviour; and that now, with the blood bought throng, he tunes his harp of gold in praise of him who loved him, and washed him from his sins by his own blood."

West Pennsylvania Synod.

We have but a few days since, received a German copy of the minutes of the West Pennsylvania Synod. The following extracts will not be uninteresting to our readers.

On the 9th of September, the Clergy and Lay-delegates, assembled at Berlin, Somerset county. At candle-light, a discourse was delivered by the Rev. Mr. Heim, from Isaiah, lxvi. 2.

On Sunday morning, the Rev. President, Dr. G. Schmucker, delivered the pastoral sermon, from 1 Timothy, iv. 16. Discourses were delivered during the day and evening by six brethren, from Colossians iii. 15—Matthew xi. 28—Luke xix. 10—Colossians ii. 6, 7—Isaiah iii. 10, 11—2 Corinthians, v. 10. The hearers were numerous, attentive, and generally impressed by the wholesome truths they heard.

On Monday morning the Rev. President constituted the Synod by a fervent prayer. After singing a hymn, the officers for the ensuing year were elected, viz. Rev. Dr. Schmucker, President—Rev. W. Schulze, Secretary—and Rev. B. Keller, Treasurer.

Directors of the Theological Seminary (of which this Synod is entitled to five) were then elected, viz. Rev. *Dr. Schmucker*, Rev. *J. Herbst*, Rev. *B. Keller*, *G. Schmeiszer*, Esq. and *J. Jung*, Esq.

A resolution was unanimously adopted, that every clerical member shall, at an early day, report the number of churches under his care—the number of such as are vacant, in the vicinity of his residence, and where each is situate. The object of the Synod is, to prepare a map, exhibiting, together with the counties, towns, rivers and mountains within its confines, the location of all their churches.

Several district conferences were held during the past year, upon which occasions, sermons were delivered, and other edifying exercises performed. This regulation promises to be highly beneficial to our peo-

ple, and it is desirable, that all our Synods introduce a similar regulation. It does exist in the Synod of Maryland and Virginia, as well as in that of New-York.

Two young gentlemen applied for admission, and after a due examination, as to their piety and other qualifications, were received as Licentiates. One of them was appointed a Missionary.

Four Licentiates were solemnly ordained Pastors, in the presence of a large concourse of people.

As several ministers were absent, the parochial report is imperfect. So far as it goes, it appears that during the year preceding this session, 2077 children were baptized; 688 persons were received as regular members, by confirmation; 6348 celebrated the dying love of our Lord; 341 members were buried, and 40 schools are under the superintendance of the Synod.

The Synod was in session four days. The last afternoon was spent by the brethren in narrating their official experience—in encouraging each other to be faithful, and to be instant in prayer with their people.

The pastoral letter of this Synod to their people, is highly interesting. As we have not yet received a copy in the English language, and other duties forbidding us to translate it at this time, we shall defer its publication for another number.

During this year all our Synods will convene, and by adjournment, the General Synod of our Church will meet in October next. We shall endeavour to make such arrangements, by which we shall be enabled to give our patrons a general view of the state of our Church in the United States. And, if we can succeed, it is our intention to publish the names of all the Lutheran Ministers in the United States, whom the Church recognizes as such.

Indifference, nearly related to Infidelity.

Infidelity is not doing by any means so much mischief, as is effected by a daughter of her's called by many plausible names and titles, such as *Liberality—Moderation—Candour, &c.* But *Indifference* is her real name. Those who boast of kindness and liberality and moderation, who talk so much of charity and forbearance, are not so ready to exercise these dispositions in matters secular; it is only on religion they are so very *liberal*—the real reason is, they have no feeling. Yes, *Indifference* is her real name. In heart, she resembles her mother; but she has laid aside her bold and revolting features—She has put on an amiable countenance and a winning smile. She addresses herself to men of all

classes, and numbers are fawning upon her, in the hope that she will introduce them to the friendship of the rich and great, who if she did would be the first to strangle her. The language is, "There are many ways to heaven; there are a variety of opinions; and creeds are not of very great importance. God is merciful, and all who are *sincere*, will find themselves right and safe at the last. Let every man go on in his own way; religion is a matter between him and God; do not interfere with him or exasperate him. God will be kind and gracious to all. There is a man in India, who in expectation of pardon, performs a number of penances. He so firmly believes in their efficacy, that he shuts his hand and makes a vow never to open it more, and he does so till the nails in the ends of his fingers grow into his hands. Now, none can doubt that this man is sincere; be not uncharitable, but remember that God is merciful. Another man in South America, delights in human blood, and believing that God delights in it too, he imbrues his hand in the blood of his near relations. Now, you cannot doubt of the man's sincerity. God will no doubt accept him, though he be mistaken and all will be well. * * * Exercise a little more charity: remember that to their own master they stand or fall, and do not condemn them." Now, this is the sort of language which *indifference* holds; these are the plausible arguments which she employs. And what shall we say to these things? O that more attention were paid to this book! I read in Proverbs xiv. 12. "*There is a way which seemeth right unto man*, but *the end thereof are the ways of death!*" So much for sincerity! I read again in Matthew, vii. 13, 14 And this, is of the more consequence, because it comes from him of whose *charity* we can have no doubt. This was *charity* of the right sort; not that *spurious* charity which would leave the wounds or merely cover them over, but the *true* charity which probes the wounds to the very bottom, in order that the patient may be healed. This is what HE says, "*Wide* is the gate and *broad* is the way, that leadeth to destruction, and *many* there be that go in thereat." Whom shall we believe then, this daughter of infidelity or *Jesus Christ?* If she speak truth, then this must be a mistake, and we should read "*Wide* is the gate that leadeth to *salvation*, and many there be that go in thereat." If she be true, then Christ was wrong; but if he spake truth, which he certainly did, then she and all who trust to her, must be in the way to eternal ruin—"Broad is the way"—I am saying no more than the master commands me to say,—*Broad is the way that leadeth to destruction, and many there be which go in thereat.* And is he uncharitable? Did *He*, who came to shed his life's blood for souls, act uncharitably? And yet the words I have quoted are HIS.—*Charleston Observer.*